THE

Hindu Message

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual b sis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

And further up Kaveri's sacred stream
There shines the holy city big and bright
Which shines upon our wakened wondering sight
In heavenly splendour like a deity's dream
It has both modern glow and ancient gleam
The river with perennial love and might
Doth give it outer glow and inner light,
Its hill top shines with sun's saluting beam.
There Siva had a mother's form and heart,
And fragrance faint from Devi's tresses fair
Doth me with utter sweetness overpower.
And now my eager mind doth forward start
With crescent love and free from worldly care
To get Sri Ranganatha's grace as dower.

A Song of Super-Life.

BY AN INDIAN DREAMER.

XII

I feel young with the youth of all unaging things.

The sun lifts high his immortal golden flame. I see the god lighting up the orb of the sun with his outflowing glory.

I see in the night the immortal stars around their sovereign the ever-changing yet eternal Moon.

I feel about me the enfolding and thrilling and soft and scented coolness of the unaging southern breeze.

My heart is young with the eternal youth of the eternal radiances and powers.

XIII

O beauty that ensoulest the world! You shine out through the vestures of created things.

You speak through the silences of the eternal stars.

Your touch of blessing is felt by me in the blissful southern breeze.

Reveal the fulness of Thy loveliness, I am tired of fragmentary visions and pine for the fulness.

XIV

My thoughts soar to Thee like the smoke of incense.

My songs quiver in harmony like the far flung notes of temple music.

The whole world hath come into my heart as I have made it Thy shrine.

I have set my love before thee as a sacrificial offering.

Accept me and make me thine own.

Events of the Week.

The horrible tragedy of the murder of Mrs. Ellis at Kohat and the carrying off of her daughter to some unknown place of captivity beyond the border will carry a shock to every Indian heart. The outrages occurred in the absence of Major Ellis, of the Border Regiment, and the defenceless condition of the victims makes the crime all the more shocking and wicked. Such atrocious crimes have frequently occurred, and raids and counter-raids on the Afghan border for the purposes of attack on one side and revenge on the other have begun to be considered as common occurrances of daily Border life to let pass unnoticed. We have always felt that this state of affairs is intolerable and discreditable to the present enlightened system of rule in British India. The Afridis and other tribes on the Indian Border should not be treated as people who are some day to be brought under British rule. The British Empire makes its never-ceasing advances in the areas over which it extends, because its agents on its borders always maintain this spirit against its neighbours and allow their behaviour towards them to be influenced by it. The love of freedom is natural to all human hearts except those which have become degraded by centuries of internal dissension and foreign subjection. It is only in South India that shameful and barbarous communal jealousies are bolstered up so as to make our people an object of universal derision and contempt. All manliness has departed from our midst, and certain parts of our administration are carried on according to those principles of "blundering and plundering" which Lord Beaconsfield attributed to the Ministry he opposed in his early Parliamentary career. But the Afridis and other Border tribes are ever a free people and prepared ever to live and die for freedom. We think all British agents on the border must be instructed to change their behaviour and policy towards them. Of course, we are fully aware that the entire blame will be thrown on the tribes, and they will be denounced as beyond the pale of "civilisation." The modern history of India has been made and developed on similar principles of policy during the East India Company's advance towards the establishment of its ascendancy and empire. Hence, we suppose there is hardly any use in entering a protest against them. In the very *first* session of the Indian National Congress held at Bombay in December 1885, the late eminent Indian leader, Sir Pherozeshah Mehta, proposed a resolution against the annexation of Burmah and the dethronement and deportation of the late King Theebaw. The resolution was passed, although some delegates opposed it on the ground that there was no use protesting against a policy which alone had in the past led to the establishment and growth of the British Empire and its ascendancy in the Councils of Europe and the world. The Empire has since grown largely in its dimensions and still the old processes and principles of imperial expansion remain and bear periodical fruit in outrages and atrocities like those which we deplore today. We do not hope to see a change of Imperial policy, and there is no use at all in entering a protest against it now or at any future time.

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We believe our readers have now become familiar with the great Turkish concession to an American citizen known as "the Chester Scheme." It is a scheme for the construction of several big railways lines, mining developments, and the bringing into existence of several ports and schemes of electric and water supply in various parts of Turkey. It is in fact a legalised scheme for the exploitation of Turkey, similar to various American schemes for exploiting the India of the new epoch of "responsible self-government" which, we are told, are about to be undertaken and pushed on to completion. We cannot understand why this concession should, as we are told, "seriously complicate the problems shortly to be discussed at Lausanne" in the second Conference which is being arranged there. So long as these Western men and communities are engaged in conspiring to excel each other in these schemes of exploitation in Asia and elsewhere, the world will never be free from strife and the ruin resulting from it. The truth is that, as Professor Bertrand Russell has pointed out, "the civilised world is in need of fundamental change if it is to be saved from decay,—change in its economic structure and change in its philosophy of life." These two changes will never happen, and the "civilisation" of the West so-called, will not "decay." But some empires will be falling, and others will take their place. This process of rise and fall of supremacies is what Western peoples and their leaders call "civilisation," or even *Christian* civilsation. India too, will have to prepare herself to join in the process. Japan and China have taught her a lesson, and Great Britain is preparing to play her part in the future of the history of humanity. At least, the British people entertain this belief, and those leaders, too, of our own people who believe that they are engaged in the present game aud strife of the Indian politics of today.

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So long as each Indian community wants its own supremacy, and will not be content to give equal rights to every individual as such, in all public matters,—so long as communal claims continue to be put forward either for posts, or for seats in the Councils, Legislative or Local, in exact proportion to the numerical strength of each community irrespective of all considerations of merit and efficiency, India cannot have a successful democratic system of rule on modern lines. But they must prepare themselves for it only as they are doing now, and as other countries have done and are doing even in Europe. There will be occasional disputes and even fights followed by the breaking of heads and hearts. But it is by struggle that we must attain to peace and efficiency. The *Madras Mail* of the 17th April last in writing on "Hindu-Muslim hate," asks:—"Do the members of the Councils honestly think that they could work for the common good? Do they think that they could trust themselves, let alone the masses?" Let our contemporary recall how during the last forty or fifty years, and in these times of modern enlightenment, the British and the Irish, or the Irish in Ulster and in the rest of Ireland, have behaved towards each other? How many riots, how many murderous movements, how many assassinations and murders, have been perpetrated by the members of these races and communities on each other? Let our contemporary recall the conditions prevailing in Ireland since the Irish Free State was set up more than two years back? Now, after all the breaking of heads that has gone on without let or hindrance, peace and stability and freedom are in sight. Similar will be the case in our future history. In South India, the non-Brahmin "supremacy" now stalking through the land in all its consciousness of proud and defiant self-assertion has got on somehow. Let us by all means have full responsibility. Our Anglo-Indian contemporary wants us to wait "until such time as there is a change of heart between Hindus and Muslims, Brahmins and non-Brahmins, untouchables and touchables." This is nonsense, pure and simple,—pure bureaucratic pride and love of ascendancy. It is at the same time true that, as our contemporary puts it, "India is not yet safe for Indians without the help of Great Britain." It is also true—and will be true—that "India will not be safe for Indians"—for all Indians, even with the help of Great Britain, even as Great Britain itself is not and will not be safe for all Britons themselves at the present or any future time, under its present from of government or any other form which may be devised in the future.

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The total expenditure incurred up to March, 31, 1923, in connection with the appointment of the Inchcape Committee was estimated to amount to Rs 1,96,701. Out of this amount Rs 86,442 was on account of the Retrenchment Committee proper. Sir Thomas Catto, a member of the Committee did not draw any allowance and, as is well-known, Lord Inchcape worked honorarily.

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A committee of 22 members, with the Minister for Education, Bihar and Orissa, as President, will meet at Patna to consider schemes for the reorganisation of the Patna University.

The Hindu Message

The Tatanka Pratishtha at Jambukesvaram.

Never before in the annals of Trichinopoly have we witnessed the grandeur and enthusiasm that were displayed at the reception of His Holiness Sri Jagadguru Sri Sankaracharya of Kanchi Kamakoti Peetha who arrived at Trichinopoly on the 23rd ulto. The mile-long procession headed by richly caparisoned elephants and surging crowds, with His Holiness seated high on the Ivory Palanquin in the centre surrounded by large concourse of Brahmins chanting the Vedas, and followed by numerous Bhajana Parties and Tevaram Parties, the rich and tasteful decorations all along the route which extended to nearly eight miles, the buoyant enthusiasm of the huge crowd that pressed on all sides just to have a glimpse of His Holiness' beaming countenance and that followed the procession right through to the end, the festive appearance of the whole town and the eagerness of every one in that vast concourse of people to do some sort of service to His Holiness were sights for Gods to see and they beggar all description. It showed in a clear and unmistakeable way the strong hold of religion and religious ideals still on the people of the country. No Viceroy or even the Emperor himself could have evoked such spontaneous and heartfelt enthusiasm. It took nearly five hours for the procession to reach its destination. His Holiness had a smile or a word of cheer for every one of the assembled people and when he retired into the Mutt His Holiness observed that the weariness of the journey was counteracted by the unprecedented enthusiasm of the people. The very next day commenced the preliminaries for the Tatanka Pratishtha for the Goddess Akhilandesvari at Jambukesvaram. As many of our readers may not quite understand what is meant by Tatanka Pratishtha we will describe it a little in detail. When the Adi Sankaracharya incarnated in this Holy land he went round the whole of Bharatavarsha several times and in the course of his Vijaya Yatras established several Yantras in different big temples. Of such temples, Jambukesvaram is an important one. It appears the Goddess here was very fierce and with her Ugra Kala used to burn everything before her. Even the archaka who opened the temple doors early in the morning was reduced to ashes and the people, unable to put up with such fierceness, eagerly availed themselves of the opportunity afforded by the presence in their midst of the originial Sankaracharya who came to this Kshetra in the course of his tour and implored him to draw out the Ugrakala of the Goddess and thus appease her ferocity. Accordingly he established a temple of Ganesa just opposite to that of the Goddess so that when the temple doors were opened in the morning the first person to catch the eye of the Goddess may be her own favourite son. This in a way reduced the ferocity, but not satisfied with this, Sri Sankaracharya prepared two Sri Chakras in the shape of two Tatankas (Ear-ornaments) and drew forth all the Ugra kala of the Goddess into these two Tatankas and fixed them on her two ears. Thenceforward the Goddess became *Soumya murti* and ever since then this Tatanka has been worn by the Goddess always except during the nights. And whenever this ornament got into disrepair it was repaired by the spiritual descendants of the great world-teacher, who adorn the Kanchi Kamakoti Peetha, and put up again on the ears of the Goddess after due pratishtha. In accordance with this time-honoured rule the present occupant of Sri Kanchi Kamakoti Peetham deemed it part of his duty to repair the Tatanka and perform the pratishtha while fixing it up again on the ears of the Goddess. With this object in view His Holiness started from Kumbakonam more than four years ago and after touring through various parts of the country, teaching Dharma to his numerous desciples, reached Trichinopoly just two weeks ago. The preliminary ceremonies were performed on a very grand scale with the help of thousands of Brahmins and the ceremony proper took place on the 29th ulto. Ever since a very early hour that morning people began to assemble in large numbers and by about 8 A. M. when His Holiness left the Mutt for the Temple the crowd had become so dense that the town could not hold it. The twin attraction of the Goddess Akhilandesvari (Goddess of all the worlds) and the divine Jagadguru (the World-Teacher) was so great that it attracted enor-

mous crowds with boundless enthusiasm. The sight of this surging mass of people and the tremendous enthusiasm that swayed them was simply marvellous. The rush was so great that it became very difficult even for His Holiness to enter the Temple. After all when His Holiness got into the Sanctum Sanctorum and the Kumbham was brought in from the Yagasala and the Abhishekam was performed for the Goddess there arose a thrill of reverence throughout that surging mass of humanity. Soon after, under the commands of His Holiness and blessed by him the Tatankas were fixed up as usual on the ears of the Goddess and immediately there shone a brilliant divine lustre which it was the privilege, of only those that were inside, to witness. Thus ended this unique festival, eagerly awaited by thousands of pilgrims from all parts of the country. People were fed by tens of thousands and a very large member of highly learned Vidvans, who had graced the occasion, delivered a number of public lectures under the command of His Holiness on various interesting topical subjects. There was a regular Conference of the assembled Vidvans and therein they unanimously passed a resolution emphatically protesting against the Madras Hindu Religious Endowments Bill recently passed by the Madras Legislative Council. They further requested His Holiness to open at Jambukeswaram a Visva Vidya Peetham on the lines of our ancient Gurukulas. They were all duly honoured by His Holiness with valuable presents according to their merits. Thus ended this unique ceremony not witnessed by any for two generations past.

Our opinion on the resignation of the Madrassi Minister in the U.P., which was followed in sympathy doubtless of that of Pandit Jagat Narain is somewhat divided. We do not want to split hairs on the constitutional aspect of the question. The Governor gave his consent to Sir Claude de la Fosse to sue certain persons for defamation. It is the Governor *acting with* the Minister that is the proper authority to do so. In the present case there was a *post facto* reference made to the Minister, Mr. C. Y. Chintamani, a gentleman of our own cloth. The Associated Press very naively tells us that Mr. Chintamani took it very seriously, implying thereby, what everybody but dunder-headed moderates have long ago realised, that the Ministers do not count except in Madras where they have a simian grasp of the gospel of autocracy *pur et simple.* Then the Minister resigned and Pandit Jagat Narain's followed. Obviously, there were *pourparlers* going on for sometime after: for the fact of the two resignations was communicated to the public a good deal later than its importance rendered necessary or desirable.

It is only an accident that the Governor of the U.P. at the time happens to be Sir William Marris on whom quite a lot of fame has been thrust. We are sure even those who did not belong to the notorious Round Table group or had not been connected with the drafting of the Montford Report would have acted pretty much as Sir William Marris did. The Minister no doubt did what was expected of a man of stuff, But the question for us to consider is—where does the country come in here? Occasions there had been many in the years immediately preceded when the Ministers could have crowned themselves with glory by resigning their offices. We refer to the orgy of repression that showed the ugliest of teeth in the U.P. more than in any other province of our hapless land. As independent nationalists who do not belong to any party in the emetic politics of our day, we have still held that the Reforms do not bring us any nearer the millennium as our wise friends have claimed. Yet at a vital point in the struggle for rights, the U. P. Ministers thought nothing more important than to give that government the weight alike of their voice and vote, not without much unctuous parading of unanimity in the counsels of the Government. But, granting that N. C. O. is Bolshevism of the reddest type, as the Ministers might have thought, which ought to be scotched by fair means or foul, still we contend that the attitude adopted by the Government of that province over the tenancy question when they tricked everybody as we were told, gave the Ministers an opportunity for resigning. Other occasions perhaps even more weighty might be pointed out, but for exigencies of space. We have no doubt both the Ministers resigned from the very best of motives; but some insistent voice within us keeps on saying that the resignations rose out of personal pique rather than considerations of the interests of the country—which had demanded resignation all these long days.

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The flamboyant Statement issued to the Press on Tuesday by the Salem Mahatma, Mr. C. Rajagopalachar, promises lively doings in the Congress camp which must bring a blush of shame to all lovers of the country's progress. It is a thinly veiled challenge of irreconcilable war against the minority party: in fact a propagandist of the minority spoke to us in that sense. All the arts for which Mr. Rajagopalachari is justly famed, the innuendoes which stand for facts, the suggestions which do duty for arguments are all there: and it is a great pity that men who stand forth or seek to stand forth, as responsible voices, interpreting, the national will, should speak in dubious accents. In plain language, Mr. Rajagopalachari's statement amounts to a plea to defeat the compromise between the two parties—the truce, as it has been called—by resorting to tortuous methods. The veiled innuendo that all those who do not follow Mr. C. R. Chari's lead and do not follow it by offensive irritating and fratricidal counter-propaganda to the minority party will be going against the Congress party is only matched by the pretence of a continuance with the programme till the meeting of the A. I. C. C. at Bombay on the 20th. instant. We do not feel called upon to pronounce our opinion on the aims and methods of the minority just at present—especially in

regard to this Presidency where, so far as we can gather, that party is about to go to pieces on the rock of personal feuds and petty jealousies. What we are concerned to point out is that Congressmen will do wrong to consign their consciences and freedom of action to as narrow a body as has ever been our misfortune to witness even in this land. And the new apostolic successor of the Sage of Sabarmati is, to our mind at any rate, bent upon exacerbating feelings among public men and to drive to despair the still dwindling body of real earnest workers in the country's cause who are not often heard of or talked about because they are as God made them and cannot or will not affect a pose or strike a theatrical attitude.

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With that pontifical and dispassionate air so well known in Congress circles, Mr. Rajagopalachari discourses on individual civil disobedience and offers some of the well-worn commonplaces. What he apparently does not realise the need of is the necessity to shift the position with the changing circumstances. The lack of perspective and political vision is amazing. "Let us not lose ourselves in controversy for which happily there is not much need now," says our peripatetic Oracle. But in his concluding sentence, he says: "If however the issue becomes clouded and active propaganda becomes necessary, we have to undertake it, for which there is plenty of time yet." This is as much as saying that unless the minority could get their tail in between their hind legs between now and the period of elections, Mr. Rajagopalachari will pull the strings of the Congress marionettes and a host of Congress volunteers and the riff-raff of the towns will be set to the heels of the minority to keep up a hoarse, discordant refrain wherever they go. There is much virtue in an "If": and we can only express our firm conviction that if the issue does not become clouded it will be through no fault of Mr. C. Rajagopalachari.

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The minority leaders have, as if it were a counter-blast, blazed forth in a somewhat peremptory and final manner and have particularly warned their members against being influenced by irresponsible talk of likely compromises. "The work of organising the election campaign," says the Svarajya party manifesto, "should not under *any* circumstances be interrupted." To all this the majority can only answer in their futile way that some sanctity hedges round the Gaya programme, which has not been anywhere near approach by the provinces. Both camps seem to have their fill of Impossibilist politicians: and the split in the Congress has now proved itself a real split, we fear not alone in methods but in details as well. As somebody has well said, firm political prudence can never count on good luck: and the ancient fissiparous tendencies of the race have asserted themselves again. It were vain to apportion praise or blame for this sorry mess. There is however growing resentment in the country against the majority party for its mumbling "Abracadabra" and the minority for trying a fraudulent stealing of the moderates' thunders. Time no doubt will bring about a new balance among the parties. The Svarajya party with its discordant aims and incongruous personalities will soon be received in open alliance by the great Liberal party, and the Congress majority divested of the meretricious prestige that now clings to it, owing mainly to its unrivalled if somewhat undisciplined, organisation. A third party with more of virility and practical courage in facing secular problems is at no distant time likely to arrive, and the future will be its.

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One swallow does not make a summer: Nor do three M. L. A's sending in their belated resignation affect in one iota the pre-determined course of governmental action in regard to the Salt tax. We frankly confess we do not like the way these resignations have come about. They have all the stamp of being clumsy electioneering devices. No wonder the Chief Whip of the Democratic party decries them as useful proposals. The time for resignations has indeed long flown past: and the pathetic clinging to the forth-coming discussion in Parliament has a good deal of bathos about it.

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The Report of the Oosman Committee on Indigenous Systems of medicine was published sometime ago—but not, we are told, as early as it might have reasonably been made public. Two reasons have been assigned for the present decadent condition of the two indigenous systems. First is the lack of state recognition and support and secondly the establishment in power and prestige of the Western system of medicine, enjoying not alone the sole monopoly of places and profit in the State but also acting as the guarding of the State medical conscience. These two fundamenal causes, which in ultimate analysis are one, have often been adverted in these pages by competent writers. In spite of more than Rs. 56 lakhs, according to the latest figures, spent annually in medical relief, that relief on allopathic lines is said to reach less than ten per cent of the population, the government mournfully confess: and the usual rigmarole used to be that it is so difficult to teach the superstitious masses the need for preserving health by seeking the advice of organised quacks —in contradistinction to the native, unorganised quack. The problem of rural medical relief is however an urgent one: and the duty is incumbent on the authorities consistently with economy. And the only hope herein lies in more honest patronage of the two indigenous systems of medicine in the country. The Committee is of opinion that the first and most important step that is now to be undertaken by the Government is to make an immediate declaration of policy to accord State-recognition and State-encouragement to the Indian systems of medicine, viz., the Ayurveda, the Siddha and the Unani. But a mere declaration of policy unless accompanied by a comprehensive programme of practical utility, will be of little beneficient purpose, and the recommendations of the Committee in this behalf are varied and elaborate. A new department of Indian medicine directed by a Commissioner of Indian Medicine working under a Minister holding the portfolio of Medicine and Public Health, a net-work of indigenous schools of medicine, a Central College of Indian Medicine in Madras, prizes, scholarships and guarantee of employment by Government, are, in the opinion of the Committee, some of the measures which should be embarked upon as early as resources permit. A system of registration, analogous to the practice obtaining among practitioners of Western medicine, would, it is held

confer a hall-mark of prestige on the practitioners of indigenous systems while affording a basis for the standardisation of talent and training in future when the department of indigenous medical education comes to be thoroughly organised. The net cost of the Committee's recommendation is put at Rs. 5 lakhs per annum.

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The Rt. Hon'ble V. S. Srinivasa Sastri has again gone and put his foot into it. As is well-known, the three points around which the problem in Kenya centres are segregation and unrestricted immigration, the reservation of the Highlands and equality of status. In each of these three points, the Whites have adopted an absolutely irreconcilable and unbending attitude and have even gone to the extent of planning an insurrection to gain their ends. And there is pretty good reason to conclude that the Colonial Office is in agreement with the White view: and they only object to the open, unabashed selfishness of the Settlers. The India office, there are equally good reasons to presume, is substantially agreed with the Colonial office view. We think there is no need to go into an elaborate enquiry into the details of this "acid test" fanfaronade. A vital sentence in his interview to Reuter runs thus :—"The proposal regarding the franchise should be so framed as to give the vote only to highly qualified Indians and only to so many as would not outnumber British settlers." For a more banal betrayal of the Indian interests it will be hard to go elsewhere for an example. Even Mr. Sastri, in our opinion, ought to be incapable of such foolish myopia, as not to see the points in issue or seeing them to give them away so completely. For the honour of the individual and the country, we hope Reuter has misled us ; and that a fuller Report will dispel our worst fears.

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The Journeyman in his A London Letter in the *New Leader* write as follows : Fleet Street is a place which is apt to speak cynically of itself, aud the general public, I imagine, takes it at its own valution. The fact is, that the average journalist is hardly a keen politician ; he is a skilled craftsman, endowed at his best with some sensitive art in the handling of words, and because he rarely has strong convictions, he adapts himself readily to any proprietor's politics. But Fleet Street nonetheless has its memories of many a sacrifice for conviction. Twentythree years ago Mr. Massingham gave up the editorship of the *Daily Chronicle*, a position of great power, because he refused to follow his proprietors in their support of the Boer War. His editorial staff left the paper with him —Mr. Nevinson, Vaughan Nash, Harold Spender and Charless Williams. Next week his editorship of the *Nation* comes, to the deep regret of us all, to an end. The same thing has happened again. The whole of his brilliant staff comes out with him—Mr. Nevinson for the second time H. M. Tomlinson, J. L. Hammond, Leonard Woolf, and others also who were frequent but not regular contributors. It is a fine exhibition of personal loyalty to an inspiring chief, but it means more than this. To all of these men the issue between Liberalism and Socialism has come to matter profcundly, and they are not willing to work for a Review which will in future take the orthodox anti-Socialst line of Official Liberalism.

Literary and Educational.

Some Aspects of Indian Education.

I

Education is a difficult subject. It has many sides. Each side is a study in itself and has an imposing array of criticism—professional and lay. Professional criticism falls back on a programme of theories which in the main, are good and have much in them. Lay criticism hits with theories and lays its hands on what does not fit in with actual conditions of life. I propose in this paper to take a bird's eye-view of the situation and touch on some of the several aspects which the problem of modern education in India presents.

It was, I believe, a philosopher who wrote that "words shoot back upon the understanding of the wisest and mightily entangle and pervert judgment." If this is true it would be difficult to find even in theological and metaphysical controversy an instance of greater confusion and consequent misunderstanding than has arisen from the positive abuse and misuse of the word *education*. It is time that we turned from dispute about words to discernment of things and realised the real spirit and significance of education. It seems to me that Ruskin has defined the object of all sound education in a manner which compels thought and calls forth our homage. "The entire objeet of true education," says Ruskin, is to make people not merely *do* the right thing, but *enjoy* the right things ; not merely industrious, but to love industry ; not merely learned, but to love knowledge ; not merely pure but to love purity ; not merely just but to hunger and thirst after justice." There are three great questions, says Lord Avebury, "which in life we have over and over again to answer—Is it right or wrong ? Is it true or false ? Is it beautiful or ugly ? Our education ought to help us to answer these questions." The ancient Indian conception of educational ideals had a fullness of vision and comprehensiveness of scope and is summed up in the sentence विद्ययाऽमृतमश्नुते. In other words the aim of all their education was to make of the student a good son, a good brother, a good citizen, a good husband, a good father, and a humble and devout worshipper of the divine.

It thus becomes manifest that the fundamental object of education is to teach every student to know and practise his own Dharma. This main purpose of education may be summed up in the great phrase of St. Paul :—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." A truly perfect system of education saves a nation from schisms which weaken it far more than any other agency and imbues all the nations of the world with generosity enough to make them gladly contribute to the commonweal. Base self-seeking will then be unknown and man the solitary and selfish will be converted into man the social and sympathetic. Hence, education to be a socialising and spiritualising force, should comprehend physical, intellectual and moral culture. Man is on the physical side, a bundle of flesh and blood and on the psychic side, a bundle of emotions and ideas. Organs and tissues of the body and faculties of the mind are gradually formed and they grow gradually. Development on each side has to suit itself to and be regulated by the natural conditions of each physique and mind. These conditions are the inherited equipments and aptitudes and the adaptability to variations, both of the species and of

the individual. The best that each individual is capable of, on either side, should however be evolved and developed by a perfect system of education.

Now, is this being done in our Schools and Colleges? Does our present system of education tend to cultivate and brighten our finer nature and help us to become useful members of the body-politic? In their over-enthusiasm for efficiency the sanguine and sentimental faddists of modern education have ignored the purpose and goal of education and made our system lame and impotent. For one thing the enormous volume of the educational odds and ends with which young minds are diligently stuffed, cannot but tax, if not enervate even the strongest mental calibre. Rumination *must ruminate* and he who is slow to take in the incidents of the race course *must travel slowly* It is therefore of no use to hurry these along from pasture-ground to pasture-ground without allowing any breathing time. No wonder that all originality is killed and boys are reduced to mere automata. In one of the back issues of the *American Journal of Education*, there is quoted an interesting instance of the failure of modern education to grapple with the fundamentals of life. Prof. Emerton records that when a prominent business man of Boston asked a graduate student in History who always got "A's", "25 is 5/7ths of what number," the student failed. He tried the question on 2 or 3 Divinity men and the Unitarian Minister and they all went down. The Professor concludes thus:—"I think that illustrates the modern method of education. University fresh-men, while able to pass brilliant examinations in science, literature, mathematics and language, are miserable spellers, don't know how to punctuate, are unable to solve simple problems in mental mathematics, and generally have a very shaky underpinning." Again, speaking of the subjects taught at Oxford and Cambridge, Mr. Wells says that it is not education. It is a jackdaw collection and is calculated to produce a miscellaneous incompetence.' These wise observations would apply to the educational conditions obtaining in India at present. Our boys are not leading normal lives but are constantly haunted by the nightmare of examinations, of a more or less detestable and enervating nature. Examinations are doubtless good tests of education and act as efficient checks upon the varying nature of uncertain chances. But when there are too many and too stiff examinations, they cramp the students. Even of good things one can somtimes have too much for healthy digestion. As Prof. Huxley said "Examination like fire, is a good servant but a bad master;" and the danger in India is it seems to me that it has become our master. That I am not exaggerating will be clear from the excellent report of the Calcutta University Commission. The authors of the report have run full tilt against the "desolating dominance ef examinations." It is impossible to peruse the evidence on the Examination System as it exists to-day in Bengal, without a feeling of profound sadness. The immensity of the effort disproportionate to the results; the painful anxiety of candidates: the mechanical award of marks encouraging the least fruitful efforts of the mind..., the sterilising influence of the whole system on both teachers and taught and the consequent crying waste of the intelligence of the Youth of Bengal:"—these, they observe, contribute to the 'anaemic,' 'superannuated' and 'lifeless' nature of the present system of education.

According to the old order of things, it was cramming that was needed more than anything else. Under the present regime the student is supposed to be an "Admirable Crichton" who can answer all manner of questions without any grounding or preparation, by sheer dint of thought-power or some occult power. The study of grammar is tabooed in classes, but questions presuming sound grammatical knowledge freely abound in the 'question papers.' • Story writing and Essay-writing are the order of the day. It is as if the man who does not know the use of the plumb-line were suddenly asked to build a wall, or as if one who is a stranger to the first principles of architecture were called upon to construct a neat and commodious house. Another convenient plan adopted is to tire out youthful energies by the immense volume of the subjects of study under the two-fold heads, detailed and non-detailed. It is as if the best way of breaking in a high-mettled horse is not to make him go through exercises which merely reduce his mettle, but rob him of his vital energies once and for all, by making him perform exhausting journeys covering miles and miles. No doubt, it is good fun, very good fun if you like, but if it is fun on one side, it is very serious earnest on the other. Just imagine how much evil can be wrought by prescribing two text-books for detailed study and 3 or 4, some of them being difficult classics, for non-detailed study, for the School Final Examination. Intellectual tyranny and mercilessness can go no further. The theory of the survival of the fittest is put into practice with a relentless hand. No wonder that students are growing restless and distracted, build upon vague conjectures, depend more and more on notes and summaries and get these up by heart and rest satisfied with gross imperfections and inaccuracies in the same manner as the voracious devourer is indifferent to the quality of his meal. No wonder too that our schools turn out a manhood wrecked at its very start—a hopeless tangle of muscular and nervous disaster.

Again, in the fair name of specialisation the student's powers are strained to the breaking-point. In the frantic endeavour to know a particular branch of knowledge, they have lost the capacity for true and exhaustive knowledge of anything. The heavy curriculum instead of promoting mental growth only stunts it. It is so framed that it encourages the tendency to detach and isolate the subjects taught from the cosmos in which we live, to make them self-contained and Utopian and to render student-life as cheerless and burdensome as it can be made. Added to this there is the circumstance that our system of education is inconveniently literary and cumbersome. It absolutely retards the quickening and cultivation of the faculty of observation and mental habit of method and arrangement. Little do we realise that excessive book-study is fatiguing or, in Bacon's words, "weariness of the flesh" and that it unfits the majority of us from being active soldiers in life's battle. Pope had perhaps the modern school-boy in mind when he wrote the pungent lines:

"The bookful blockhead, ignorantly read
With loads of learned lumber in his head."

If therefore we want our students to be cheerful and strong and to keep ever-active touch with the world we must pay immediate and immense attention to industrial education.

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The Age of the Earth.

By N. K. Venkatesa Aiyar M. A.

We are supposed to be a people highly prone to imagination and exaggeration. According to our shastraic calculations, we know that the earth is a very old planet and we count its age in years which carry several zeros at the end of the long figures which stand for the different ages. To put our own calculation briefly, it may be thus represented :—

Krita yuga	1,728,000 years.
Treta yuga	1,296,000 ,,
Dwapara yuga	864 000 ,,
Kaliyuga	432,000 ,,
1 Chaturyuga	4 32 ,000 years.

1 Manvantara 71 Chaturyugas or 306,720,000 years.

14 Manvantaras 1 Brahma dina or 1 day for Brahma, the Creator.

We have now done, in this cycle of creation, with 6 Manvantaras—i.e., *1,840,320,000* years. In the 7th Manvantara—we have already got through 27 Chatur yugas i.e., *116,640,000* years. In the 28th Chaturyuga in which we are now, we have passed through,

Krita yuga	1,728.000.
Treta	1,296,000.
Dvapara	864,000
Kali yuga	5,023
	3,893,023 years.

The present year—Rudhirodgari is marked in the Panchangas as the year of Kali 5024.

Thus, since the creation of this earth we have spent off,

1,840,320.000
\+ 116.640,000
\+ 3,893.023

1,960,853,023 years.

(*Note*) This year is shown in the Panchanga as 1,955,885,024—very nearly equal to the above figures.

We have yet to spend before the dissolution (Pralaya) of this earth :

426,977 in Kali yuga.
185,760,000 for Chaturyugas 29 to 71 in this Manvantara.

186,186,977
+2,147,040,000=7 Manvantaras yet to come

2,333.226,977 years.

The result is that our earth has now existed for 1,960,853,023 years and has to exist yet for 2,333,226,977 years. This calculation in several millions of years for the age of the earth, a few years ago sounded as purely conjectural and imaginary, if not insane.

The world is changing quickly, as we know, and more so the scientific world. As against this book calculation of the shastras honoured and closely followed by the orthodox Hindus to this day, I shall just place the latest results arrived at by sceintific calculations regarding the age of the earth. A study of the figures given below will show at once that we are nearing the old Hindu calculations and we are now replacing "centuries by millenniums" in calculating the age of the earth, our oldest mother.

In the *Scientific American* for April 1923 just to hand, the important estimates regarding the age of the earth are thus summarised :

Basis	*Estimate* years.
Salt content of the ocean...	100.000,000.
Temperature	100.000,000.
Temperature, taking account of the effect of Tidal forces	25.000,000.
Formation of rocks .	60,000,000.
Organic evolution ...	400 000,000.
Products of radio-activity	500,000,000

It must be mentioned, in explanation of these figures, that while physical, biological and geological calculations rose from 25 millions to 400 millions of years for the age of the earth, the latest method of calculating by Radio-activity, discovered in 1896, has so far succeeded in fixing the age of the earth as 500 millions of years. Prof. Russell, the article says, in 1921, on the radio-activity basis, was inclined to place the age of the earth between *1000 millions* of years and 8000 millions of years. We say according to our shastraic calculation, that we have so far had this earth for *1960 millions, 853 thousands and 23 years*. Are our calculations chimerical ? Are we an imaginary people merely ? Or do we still live with our shastras for any purpose in this world ?

Miscellaneous

Samathwam's clandestine attack on Religion or A curious way of gaining fame.

भवति भुवनसौख्यं हेतुना केन चाद्ये-
त्यविदितदृढमूलाः जातिसांकर्यमुख्यम् ।
निगमपथविरुद्धं साधु संगर्हितं यत्
तदिह बहु निदान पापदं केचिदाहुः ॥

It is indeed a matter to be regretted that at the present time some people offer as the solution of the present difficulties social reform and the removal of "Untouchability" which they, in profound ignorance of the true principles of our Vedas and Sastras, style as the most atrocious of all customs but which has been enunciated with great insight and wisdom by the revered sages of old, handed down from generation to generation and adhered with implicit reverence from the good old days of the past. Such a tendency is distinctly reflected in '*Samathwam*" a monthly non-party review of Social-Reform specially advocating the cause of Adi Dravidas (Panchamas) which, in spite of its fiery enthusiasm and over-wrought style exhibited in its pages, suffers, at the outset, from an incurable want of good substance and sound commonsense which are the necessary requisites of every sane reviewer. Apart from these two defects which are by themselves very serious, it possesses other and more glaring ones of hyperbolical exaggerations, inconsistant arguments based upon false foundations and criticising about facts that have no existence at all in the original.

Taking for example its statement that "*Arya Dharma* classifies an untouchable with an Ass or a Camel" one can really find the utmost limit to which hyperbolical adulation, caused by the intoxication of mad fury can possibly reach and this is certainly provoking not only to a sympathiser of religious dogmas but also to a political enthusiast who finds

himself much baffled at Mahatma's gospel of non-violence cast off to the wild winds. The author also criticizes the argumentative vein of the paper in the following terms:—"The crowning tragedy of this blessed journal is enacted when it presumes to speak logic. For alas! if it had known the fundamental principles of logic that analogies are no arguments, it would have rest content with some ingenious chantings from any of the numerous existent lore of mythology, fiction or "supersillology" if we may be pardoned for this coining. So pretending to speak sense it indulges in pure and blatant nonsense." How strong a condemnation of high and imperious petulance! For is not the habit of sticking up to analogies to strengthen their convictions, the traditional method adopted by Oriental scholars who knew nothing of modern logic with its major and minor premises and its enumerative deductive inductions? But what about the work itself which professes such a mastery in the field of logic? To its great discredit it suffers from inconsistancy of argument which is an equally vital defect; for the 'tradition" that is condemned as "the shibboleths of orthodoxy," the very same is strongly advocated in the succeeding lines as the "hoary traditions of democratic government" What a palpable inconsistency this? Added to this in a previous essay entitled untouchability and party politics the writer pleads for a 'scheme of action which will sound the death-knell of the age-long curse (viz., untouchability) of Hindu society" and unaware of his previous statement, vociferates in this piece, his opinion that only after" the shibbloeths of orthodoxy" are mercilessly put down and stamped out of the country for good, can we lay claim to the hoary tradition of democracy. A glaring contradiction in terms! It the "curse of untouchability" was age-long and the traditions of democracy "long," then it well reveals that the much-coveted democracy was in existence even in these times, when the caste rule and untouchability were prevalent. If in the succeeding ages it has decayed, then the decadence of such a system of democratic government is not due to untouchability which the author in his ignorant perversity calls a bane on Hindu Society but to some other causes of which our revered critic has no knowledge and over which none has any control. In fact it is a matter of very disagreeable surprise, that a review which pronounces its anathema upon the ancient pandits for supporting their convictions in the traditional method of quoting analogies, is itself made liable to attack for its inconsistent arguments based upon false foundation.

Nor is this all. It also criticizes upon points that have no existence at all in the original and its assertions, that *Arya Dharma* "proclaims that as men refrain from approaching persons suffering from contageous diseases (viz; plague, smallpox or cholera) so they must also treat the "untouchables" is an absolutely unwarranted statement which is purely a creation of fantastic imagination and reflects much to the discredit and degradation of a sound and unbiassed critic.

Further it is of opinion that "such a turn of mind (of a plebescite) is reflected in *Ayra Dharma* which calls upon the people not to fall into the nets of Swaraj-cum-social reformers but to stick on to the creed of non-removal of untouchability and not get agitated over Swaraj which is after all an earthly desire" But such a statement, finely put as it is, is not the whole truth of the matter. For, even Mahatma Gandhi who is now undisputedly recognised as the uncrowned political king of India, has he himself proclaimed his last word upon religion? He himself expresses somewhere in his writings (in his beloved "Young India") that all he learnt about religious dogmas and principles is accessible to him only by means of translations which, however powerful, will not have the true value and virtue of the original. When such a powerful political force and world renowned sage of India as Gandhi himself thus declares his unfitness to pronounce any definite judgment upon the practices and precepts that have been affectionately adhered to by the vast millions of India, much more our Editor in question, whose dogmatic assertion of these golden principles of Hindu religion as "shibboleths of orthodoxy" and other such strong stigmatisations well prove that the author is suffering from the most preposterous and pernicious of delusions and reveal his very ignorance of the golden precepts and practices of a creed which he is thoroughly unable to comprehend, much less to expand and criticize.

It is further to be noted that India was the first religiously advanced country in the world even before the dawn of History and its services in the cause of other religions, however much we glorify it, can never be exaggerated. The system of "Primitive Theocracy" (an example of a Government in which there is a perfect union between the rulers of the country and the powers of the other world) of Egypt and Babylonia are but an amplification of the famous lines of Manu "नाविष्णुः पृथिवीपतिः." The theory of the transmigrations of souls and the four cardinal virtues, the long silence enjoined by scholars and the propagation of their doctrines by tradition rather than by letters, the abstinence from all meat that had animal life, the eternity of matter with perpetual changes of form, the patient endurance of toil and pain and above all the neglect or contempt of life—all these were borrowed by the famous philosophers of Greece (like Pythogoras, Epicurus, Lycurgus and others) only from the spiritually minded India and, last but not least, even some of the profoundest principles of Christianity are but the exquisite reshaping and remodelling of the old Hindu religious principles. All these only strongly attest to the fact that from time immemorial India cared more for the development of her spiritual side and that her political activities were subordinated to her spiritual interests so that *Arya Dharma* is not altogether wrong in saying that we must not get agitated over Swaraj which is after all an earthly desire.

Moreover, the writer draws attention to the stirring circumstances of the times when the political destinies of India are in a melting pot and strongly urges the necessity of sinking our old "untouchability" differences, which he calls an atrocious one, and pleads for our rising equal to the occasion and marching with an overwhelming and united force for capturing the citadel of Swaraj. But in doing this, he is bungling the religious and political questions among which there exists a gulf of difference. Even supposing that the strong principles of the one must be a little relaxed before the more urgent and pressing necessities of the other, we ask whether that and that alone is the only ultimate alternative for the satisfactory realisation of our goal and whether the countries that have achieved such ends are absolutely free from the taint of this sin; certainly not. Even the England of today, that is considered as one of the most socially advanced countries of the world suffers from the neglect of her labour party who may be styled as their "Untouchables" and, in fact, such differences of rank and position has existed in all countries and will continue to be so as long as the world lasts and the feeble efforts of human policy, or to repeat the learned editor's own words, "the barefaced human attempts" will only prove fruitless in transgressing the Divine Law and the Divine Order. The ladder of society is from the top downwards or from the bottom upwards and leaving aside the question

of "recalcitrant and irreligious orthodoxy' as the learned editor most injudiciously terms it, we find from the very earliest historic times that there is a gradation in the structure of society and all the so-called "Socialism," "Syndicalism" and ever so many "isms" that have been proposed by various persons are not adequate enough for the solution of the so-called imaginary difficulties that have been exaggerated by many.

The author also falls foul upon the old Hindu-rule and eagerly longs for the termination of such a Hindu Caste rule which he says was characterised by the maltreatment and sufferings of Adi-Dravidas (Panchamas) "who most patiently suffered all indignities and sorrows with faith in the ultimate mercy of the All-Powerfull. Our learned writer of this sentence either has not got a sufficient knowledge of the history of our motherland, or has been misled by the popular misrepresentations of facts found in a few of the so-called Indian Histories of now-a-days or wantonly blinds himself, against true facts in order to foully and basely fall upon the priesthood of the Hindu community (viz.,) the Brahmin class at whom he hurls down his thunder-clap of indigation in the following sentences :—

"What height of impudence and caste arrogance! Our only answer to men of such mentality being in the divine words of Vivekananda "It is better for the Brahmins (perversely bent) to dig their own graves; if not, they will die a worse death"

But dating back into the past vistas of History, we find, except in a few instances when the intense Mohammedan bigotry was reciprocated with equal Hindu religious fanaticism, amicable and peaceful reigns, as for instance of Asoka, Kanishta, Samudra Gupta, Aarsha and the famous Vikramaditya of the Indian legends. As regards the sweeping criticism of the Brahmin community, it is unwarrantedly a damaging and scurrilous abuse and doubly reflects to the shame and ignominy of the author, since he is also one amongst the many members of such a community and since these are the involuntary and indirect antobiographical references of the personal qualities (vices) of which he himself is the sole possessor.

But enough of the blabberings and prattlings of our young journal that has no other resource for gaining fame except by resorting to scurrilous abuse of and damaging criticism against *Arya Dharma* which is maintained solely for the purpose of nourishing and fanning the dying embers of the spiritual flame and thus infusing into us our chief ideal, the ideal of "*Sanathana Dharma* for which alone our motherland worked in the days of her glorious antiquity and is still striving to achieve in the midst of so many foes who hourly launch forth such innumerable mushrooms of periodicals to obstruct our path and gain thereby some fame and distinction. But in the words of Swami Vivekananda again, we say that "religion is the manifestation of the Divinity already in man" and if an editor wants to secure popularity for his newly started periodical, there are more honest and nobler ways of doing so than by an ignominous and clandestine attack upon the long-cherished Hindu religious ideals and practices. So we request the ardent followers of orthodox Hinduism not to become tainted by this spirit of revolutionary religious iconoclasm, which though full of fire and admirable faculty of coining new and ingenious words like "supersillology" yet suffers from unsubstantiality and is, as it were, a sort of sacrilegious profanation against the sacred precepts of Hinduism.

"RELIGION"

Proceedings of the Vaidika Sanatana Dharma Sammelan.

Held at Tiruvanaikoil on the 2nd and 3rd of May 1923 under the auspices of His Holiness Sri Jagadguru Sri Sankaracharya of Kanchi Kamakoti Peetham, Kumbakonam.

There was a very large concourse of people including representatives from Uttaradi Mutt (P. Bhimachariar), Tiruvaduthorai Adinam (Arunachala Tambiran), Suryanarkoil Adinam (Dakshinamurty Tambiran), Dharmapuram Adinam (Krishna Aiyar).

The Sammelan was formally opened on the evening of the 2nd May 1923 by His Holiness, after which Vidya Prachara Pravina, Kulapati, Rao Bahadur Appusastrigal of Melakkaveri was proposed to the Presidentship by Brahmasri T. S. Ramaswamy Aiyar of Madras, and duly seconded by Brahmasri P. S. Ramaswamy Aiyar of Tanjore.

After the President took his seat, the Agent of the Mutt read telegrams and letters expressing sympathy with the Conference and regretting inability to be present, received from the following:—V. Ramados Pantulu, Karpur Srinivasa Rao, Varani Adinathar, Srinivasa Aiyangar Madras, Ahobila Mutt, K. Balasubrahmanya Aiyar, L. A. Govindaraghavier, T. R. Ramachandraiyer, Nanguneri Vanamamalai Mutt, Gnanaprakasa Mutt Big Conjeevaram, C. P. Ramaswamy Aiyar, T. Rangachariar, Kunnakkudi Adinam, etc.

The following Resolutions were then taken up for consideration and carried unanimously.

I. Resolved that the Conference of the Hindu Public assembled at Tiruvanaikoil unanimously and emphatically protests against the Madras Hindu Religious Endowments Bill, 1922, (now rushed through the Madras Legislative Council in spite of strong opposition) as subversive of the fundamental policy and inviolable pledges of Religious neutrality and non-interference whereon the loyalty of the vast and important Hindu communities to the Crown is based, and as calculated to jeopardise the permanent interests and undermine the very foundations of all Hindu Religious institutions.

II. Resolved: This Conference is strongly of opinion that the Indian Legislatures (both Imperial and Provincial) as at present constituted, are not competent to pass any law affecting the Religious Institutions (especially the Mathams) that are now sought to be brought under the Bill, because their constitution is such that any decision that may be arrived at by them, cannot be the decision of persons who are themselves really interested in such Religious Institutions and who alone are entitled to decide such matters and since the Councils consist of members of varying and antagonistic Religions, Creeds and Nationalities.

III. Resolved: This Conference is of opinion that the Mathadhipatis are generally Sannyasis who have renounced the world and assumed such leadership simply to serve humanity as its spiritual Gurus and the very essence of their spiritual status, dignity and public veneration will be sapped by their being controlled in any manner whatsoever in the exercise of their functions.

At this stage the Sammelan was adjourned to the 3rd inst. at 7-30 A.M.

The Sammelan re-assembled on the morning of the 3rd May 1923, and proceeded with its deliberations.

IV. Resolved: This Conference is of opinion that having regard to the assurance given in the Queen's Proclamation of 1858 which forms the bed-rock of the constitution of the British Indian Government, Religion and Religious Endowments should be expressly placed beyond the scope of Legislation.

V. Resolved: This Conference, while appreciating the action of His Excellency the Viceroy and Governor General of India in having reserved the Hindu Religious Endowments Bill for the consideration of the Government of India strongly urges on His Excellency the Viceroy to veto the Bill.

VI. Resolved: This Conference supports the Resolution of the Udipi Conference appointing Deputation to wait on His Excellency the Governor of Madras and on His Excellency the Viceroy for explaining the situation and urging the necessity for vetoing the Bill and resolves to send Brahmasri, Vidya Prachara Praveena, Kulapati, Rao Bahadur S. Appu Sastrigal, Melakkaveri, Kumbakonam and Brahmasri R. Ganapaty Aiyar B.A., B.L., High Court Vakil, Madura, as members for the Governor's Deputation on the 5th inst.

VII. Resolved:

1. That steps be taken to hold meetings in all towns and villages to protest against the Hindu Religious Endowments Bill and send telegrams and memorials therefrom to His Excellency the Governor and His Excellency the Viceroy.

2. That every upholder and sympathiser of the Vaidika Sanatana Dharma be required to organise immediately such meetings at least in five villages.

VIII. Resolved:

1. That if in spite of the universal protest of the people concerned, the Bill should be enacted into Law, a second Conference shall immediately be called to consider what measures ought to be adopted to prevent its enforcement.

That a Committee consisting of Messrs N. Natesa Aiyar, M. S. Seshaiyangar, R. Ganapaty Aiyar, T. K. Balasubrahmanya Aiyar, Dr. N. Subrahmanya Aiyar be entrusted with the work of arranging for the Second Conference.

At this stage the following amendment was proposed.

"In part I of the Resolution after the words "the Bill be enacted into Law" the following words be added—"Effective steps be taken to render the Act nugatory by offering Civil Disobedience in such ways as may be decided by a separate Conference to be held after the Bill is made a Statute."

The Amendment was duly seconded and was opposed by several speakers.

Mr. S. S. Setlur, Bangalore—the proposer of the original Resolution—replied opposing the amendment.

The President explained both the Resolution and the Amendment.

The Amendment was put to vote and only twelve voted for it. The Amendment was therefore declared lost.

The original proposition was then unanimously carried.

IX. Resolved:

The above Resolutions shall be communicated to the Governor, Viceroy, Secretary of State, the Press, and the Members of Parliament taking an interest in Indian affairs and the President of the ensuing Public Meeting at Madras.

X. Resolved:

a. This Conference feels the necessity for establishing a Visva Vidyapeetha on the model of our ancient Gurukulas.

b. This Conference recommends that the Visva Vidyapeetham may be located at the Jnana Kshetram of Jambukesvaram and approaches His Holiness Sri Jagadguru Sri Sankaracharya Swamigal of Kumbakonam and other Mathadhipatis with an humble request to devise ways and means for the establishment of the Visva Vidya Peetham.

XI. Resolved:—

That in each District a District Panchayat Committee be constitued under the general direction of the Sri Sankaracharya Mutt of Kumbakonam for taking all the necessary steps for the propagation of Vaidika Sanatana Dharma, for co-ordinating the work of Sabhas and Institutions working for its propagation, and for the preservation of Vaidika Sanatana Dharma in their District.

The President made a concluding speech after which a vote of thanks for the President and the audience was proposed by Brahmasri T. S. Ramaswamy Aiyar of Madras and carried with acclamation.

The Sammelan was then adjourned to 4 O'Clock in the Evening for the purpose of submitting the above Resolutions to His Holiness and for listening to the words of wisdom that may fall from his lips.

When the Sammelan re-assembled at 4 P. M. His Holiness ascended the gadi and delivered a most soul-stirring and ennobling speech which greatly moved the audience. With prayers, the Sammelan came to a close.

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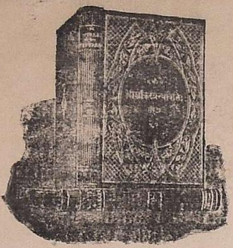

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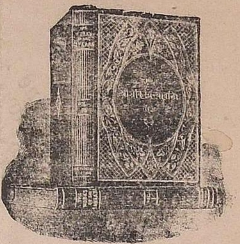

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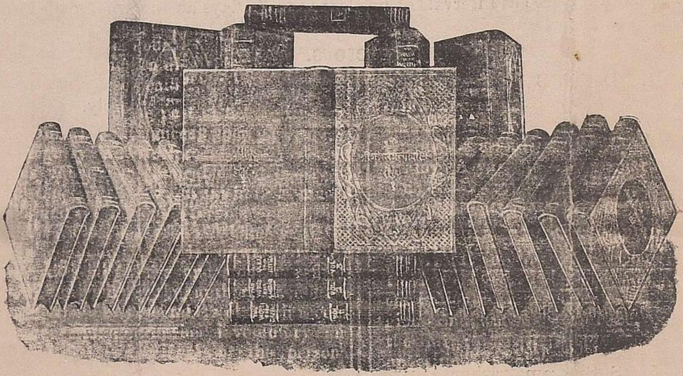

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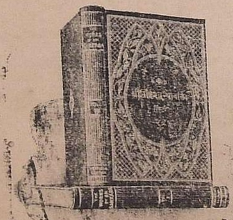

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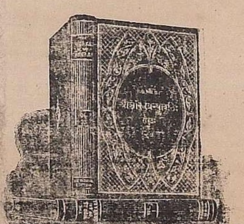

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